

Silsila-e-Qadiriya

Al-Ghawth al-A'zam

Sayyadina Shaykh Muhiyuddin Abd 'al-Qadir al-Jilani
(Radi Allahu ta'ala anhu)

al-Hasani and al-Husayni

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Hasani and Husayni

Shaykh Abd'al-Qadir al-Jilani (radi Allahu ta'ala anhu) is Both Hasani and Husayni

The most universally acclaimed saint of all times and the most celebrated in all the *aalamin* (worlds), among jinn and men as well as among the *arwaah* (souls), the *malaaiqa* (angels), and the *rijaal ul ghayb* (men of the unseen), the beloved of Allah *Ta'ala* who throughout history has been showered the titles of *Muhiyuddin* (reviver of the faith), *Qutb Rabbani* (the spiritual axis established by the Lord), and *Ghawth al-A'zam* (the greatest helper, the greatest saint), *Sayyadi wa Imami* Abu Muhammad Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) was born in Ramadan 470 A.H/1077 C.E in Jilan, Persia. His father, Abu Salih, was a man of *taqwa* (piety) and a direct descendant of *Sayyidina* Imam Hasan ibn Ali (*Radi Allahu Anhu*). His mother, *Ummul Khayr* Fatima was a saintly daughter of a saintly father Shaykh Abdullah Sawma'i who was a direct descendant of *Sayyad ash-shuhadaa* Imam Husayn ibn Ali (*Radi Allahu Anhu*).

Thus *Muhyiddin* Shaykh Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anha*) was both Hasani and Husayni, a descendant of the Beloved Prophet Muhammad (*Salla Allahu alayhi wa Sallam*) from his beloved daughter *Sayyidatina* Fatima az-Zahra (*Rady Allahu Anha*). For this reason, the Sindhis for example, lovingly call him "*putar mithe mahbub jo*" (the blessed son of the sweet Beloved Prophet - *Salla Allahu ta'ala alayhi wa Sallam*).

The genealogical roots of Shaykh Abd'al-Qadir al-Jilani (*Radi Allahu Anhu*) can be traced to *Habib ul-A'zam* Sayyaduna Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*) as follows:

Gawth al A'zam Sayyadina Shaykh Abd'al-Qadir al-Jilani, son of
As-Sayyad Abu Salih Musa, son of
As-Sayyad Abdallah al-Jili, son of
As-Sayyad Yahya as-Zahid, son of
As-Sayyad Muhammad, son of
As-Sayyad Dawud, son of
As-Sayyad Musa, son of
As-Sayyad Abdallah, son of
As-Sayyad Musa al-Jawn, son of
As-Sayyad Abdallah al-Mahd, son of
As-Sayyad al-Hasan al-Muthanna, son of
Sayyadina al-Imam al-Hasan, *Radi Allahu Anhu*, son of
Imam ul mashariqi wal magharib, Sayyaduna Ali ibn Abi Talib, (*Radi Allahu Anhu*),
and of *Sayyidatina* Fatima az-Zahra, (*Radi Allahu Anha*) the blessed daughter of
Khaatam an-Nabiyyin *Habibi Rabbil aalamin Sayyadina wa Mawlana* Muhammad
ibn Abdillah, *Nurin min Nurillah*, *Allahumma Salli wa Sallim wa Baarik alayh*.

(cited by Shaykh Abdur Rahman ibn Shaykh Umar Ali al-Qadiri, in **Al-Jawhar un Nafis, The Most Precious Pearls**, p. 29).

What better way is there to end this section and indeed all the remaining sections than with this hymn which is full of blessings and mercy of Allah.

Yaa Hayyu Yaa Hayyu Yaa Qayyum Yaa Hayyu Yaa Hayyu Yaa Qayyum

O The Ever-Living, O The Ever-Living, O The Self-Subsisting by whom all subsist
O The Ever-Living, O The Ever-Living, O The Self-Subsisting by whom all subsist

Station of *Siddiqin*

Shaykh Abd'al-Qadir al-Jilani (*radi Allahu ta'ala anhu*) Attained The Spiritual Station of *Siddiqin*

The Beloved Prophet Muhammad Mustafa (*Salla Allahu ta'ala alayhi wa Sallam*) is the last Prophet and there is no prophet after him. But people can still aspire to spiritual progress, acquire *taqwa* (piety) and saintliness and become *awliya* Allah (friends of Allah). And the highest spiritual state after the *anbiya* (prophets), belongs to the *siddiqin* (the truthful). That is why the Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*) taught us to make the supplication: *Allahummaj 'alnaa min-as-siddiqin* (O Allah make us among the truthful). Well, Shaykh Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) manifested to the world that he ranked among the *siddiqin* at the ripe age of 18. At that age, his thirst for knowledge and eagerness for the company of the *awliya* Allah (friends of Allah) took him to the city of Baghdad.

It is related that as he was about to leave home on this momentous journey, his widowed mother sewed forty gold coins inside his coat as part of his inheritance, and as parting advice told him to be forever truthful. The caravan with which he was travelling had gone as far as Hamadan when it was attacked by a gang of robbers. In the course of their loot, one of the robbers asked him whether he had anything with him and he truthfully replied that he had forty gold coins sewn in his coat. The robber obviously thought he was joking and narrated this incident to his chief who decided to see this young man. When his coat was torn open, sure enough there were forty gold coins. The gang leader was astounded. He asked Shaykh Abd'al Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) as to why he revealed this when he could have kept it secret. Shaykh Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) told him that his mother had advised him not to lie and he was duty bound to obey his mother. Hearing this, the gang leader was overtaken with remorse, repented, accepted Shaykh Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) as his Shaykh and so did all his followers and they went on to acquire *wilayah* (sainthood) themselves. This is how Shaykh Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) came to be ranked among the *Siddiqin*. *Allahummaj 'alnaa min-as-Siddiqin, Aameen Yaa Rabbal 'Aalamin.*

This incident has been narrated in almost all the biographies of the Shaykh, among them being *Qala'id al-Jawahir* (Necklaces of Gems, p. 33), one of the earliest and major biographies, by Shaykh Muhammad ibn Yahya at-Tadifi (*Rahmatullahi alayh*) (passed away 963 A.H, 1556 C.E)

Sayyad Abdur Rahim ibn Muhammad Ismail Shirazi (*Rahmatullahi alayh*) has captured the essence of this incident most beautifully in the following verse of his Urdu poem on the *Ghawth al A'zam*:

***Choron pay tum nay kar kay tawajjoh
Abdal banaaya 'aali shaan
Yaa Ghawth al A'zam ajab tumhaaree shaan***

Focusing your spiritual glance at the thieves

You turned them into great saints

O, the great helper, your stature is truly astounding

(Gulzare Tayyiba, The Pleasant Garden, vol. 3, p. 18)

***Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum***

Qadiriya Tariqah

The *Tariqa* of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*)

Muslims follow *Tariqa* (spiritual path leading to Allah *Ta'ala*) based on Shari'ah (sacred Muslim law).

In matters of *Shari'a* (sacred Muslim law), 'Mehbub Subhani' Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*) was an authority in the Hanbali madhhab (school of sacred Muslim law) as well as the Shafi'i madhhab, and a chief exponent of the Ahl as-Sunnah wa'l Jama'ah (the people who follow the lifestyle of the Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*) and of his blessed Companions - *Radi Allahu ta'ala anhum*).

The way to draw nearer to Allah *Ta'ala* is through the fulfilment of obligatory religious duties, additional voluntary prayers day and night, through constant remembrance (dhikr) of Allah, unceasing salawaat (invocations of blessings) on the Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*), Sunnah fasting, charity, zuhd (abstinence) and juhd (exertion in the way of Allah *Ta'ala*) as exemplified by the Beloved Prophet Muhammad himself. This then is the tariqah (spiritual path leading to Allah *Ta'ala*) which is rooted in shari'ah.

Shaykh 'Abd'al Qadir al-Jilani (*Radi Allahu ta'ala anhu*) learned about the mysteries of *tariqah* and imbibed spiritual culture (*tasawwuf*) at the hands of Shaykh Hammad ibn Muslim al-Dabbas, *Rahmatullahi 'alayh*. Traditionally, when someone is initiated into a *tariqa*, he is given a *khirqa* (sufi robe). Shaykh 'Abd'al-Qadir al-Jilani was bestowed the *khirqa* by Shaykh Qadi Abi Sa'id al-Makhzumi, *Rahmatullahi 'alayh*, (referred to as Al-Mukharrimi or Al-Makhrimi in some texts).

A Shaykh (spiritual master), musk-scented in *shari'ah*, *tariqah* and *haqiqi ma'rifa* (knowledge of spiritual realities), is able to ascertain the spiritual level of a *mureed* (spiritual seeker/disciple) and can assign additional *awraad* and *azkaar* (regular voluntary invocations) to be performed to attain spiritual progress. Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*) went on to become the epitome of such spiritual masters.

The *tariqah* followed by Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*) came to be called after him as the Qadiriyya *tariqah* and it came to be universally accepted as a divinely-guided path to spiritual progress through dhikr (remembrance) of Allah to cleanse one's heart of all evil, to lead a virtuous life, to attain the love of the Beloved Prophet Muhammad, (*Salla Allahu ta'ala alayhi wa Sallam*), the love of the *Ahl al-Bayt* (the Prophet's blessed Household), the love of his *Sahaba* (Companions) and the love of the *awliya* Allah (friends of Allah); and to follow the *shari'ah* (sacred Muslim law) according to the teachings of any one of the four Imams of *madhhab*, that is Imam Abu Hanifa, Imam Shafi'i, Imam Malik and Imam Ahmad ibn Hanbal, may Allah *Ta'ala* be pleased with them all.

Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum

Lineage

The Spiritual Roots of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*)

The most universally acclaimed saint of all times and the most celebrated in all the aalamin (worlds), among jinn and men as well as among the arwaah (souls), the malaaiqa (angels), and the rijaal u'l ghayb (men of the unseen), the beloved of Allah (*Subhanahu wa ta'ala*) who throughout history has been showered the titles of Muhiyuddin (reviver of the faith), Qutb Rabbani (the spiritual axis established by the Lord), and Ghawth al A'zam (the greatest helper, the greatest saint), Sayyadi wa Imami Abu Muhammad Abd'al-Qadir al-Jilani, (*Radi Allahu ta'ala Anhu*) was born in Ramadan 470 A.H/1077 C.E in Jilan, Persia. His father, Abu Salih, was a man of *taqwa* (piety) and a direct descendant of Sayyiduna Imam Hasan ibn Ali (*Radi Allahu ta'ala Anhu*). His mother, Ummu'l Khayr Fatima was a saintly daughter of a saintly father Shaykh Abdullah Sawma'i who was a direct descendant of Sayyadu'sh shuhadaa Imam Husayn ibn Ali (*Radi Allahu ta'ala Anhu*).

Thus Muhiyuddin Shaykh Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) was both Hasani and Husayni, a descendant of the Most Beloved Prophet Muhammad, (*Salla Allahu ta'ala 'alayhi wa Sallam*) from his beloved daughter Sayyadatina Fatima az-Zahra, (*Radi Allahu ta'ala Anha*). For this reason, the Sindhis for example, lovingly call him "*putar mithe mahbub jo*" (the blessed son of the sweet beloved Prophet - *Salla Allahu ta'ala 'alayhi wa Sallam*).

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Nasiha

The **Nasiha** of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*)

Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*) taught Muslims and preached to non-Muslims in Baghdad. His *nasiha* (advices) and *mawa'iza* (sermons, discourses) were written down by scribes as he delivered them and they have been compiled and handed down through centuries as classics of Muslim spirituality. One of the beauties of his discourses is that you feel he is addressing you directly.

His major spiritual works, that is, the *kutub* (books) he wrote, as well as collections of his discourses are:

1. **Al-Ghunya Li Talibi Tariqi'l Haqq (Sufficient Provision for Seekers of the Path of Truth)**

This *kitab* (book) is a comprehensive explanation of *Arkan al-Iman* (Pillars of Faith), *Arkan al-Islam* (Pillars of Islam), and *Ihsan* (Spiritual Excellence). It is a *kitab* (book) on Hanbali *fiqh* (jurisprudence) with special emphasis on *salaah* (obligatory five times daily prayer). It is indispensable for those who want to do *tabligh* (propagate Islam) as it deals with *amr bi'l ma'ruf wa nahi anil munkar* (enjoining good and forbidding evil).??

2. **Futuh al-Ghaib (Revelations of the Unseen)**, a collection of 78 discourses.

3. **Al-Fath ur Rabbani (The Endowment of Divine Grace)**.

This a collection of 72 discourses, the main message of which is to raise yourself up to such spiritual heights as to devote your whole life in worshipful service of Allah, purely to earn His *Rida* (Pleasure) and His *Qurb* (Nearness) without hoping for any other reward in the Hereafter. In these discourses, he admonishes the *munafiqin* (hypocrites) who forget their religion and who cringe before kings and princes for worldly gain.

4. **Jila al-Khatir (Purification of the Mind)**, a collection of 45 discourses.

5. **Sirr al-Asrar (The Secret of Secrets)**.

This *kitab* (book) explains matters related to *shari'a* (sacred law), *tariqa* (spiritual path), *haqiqi ma'rifa* (knowledge of spiritual realities) and *tasawwuf* (spiritual culture).

6. **Malfuzat (Talks and Sayings)**.

7. **Khamsata 'Ashara Maktuban** (Fifteen Letters).

These were written in Persian and translated into Arabic by 'Ali ibn Husam ud-Din al-Muttaqi, *Rahmatullahi 'alayh* (passed away 977 A.H/1569 C.E).

Besides the Qur'an al-Karim and Hadith Sharif, these can be considered to be required minimum reading for someone who aspires to be an 'aalim (scholar).

To catch a glimpse of his *nasiha* (advice), perhaps the best place to begin is to see how he advises his own son Shaykh 'Abdur Razzaq, *Rahmatullahi 'alayh*. He advised him to acquire eight character traits that are basic to *tasawwuf* (spiritual culture). These are:

1. *Sakha* (generosity) of Nabi (Prophet) Ibrahim, 'alayhissalam (peace be upon him)
2. *Rida* (joyful contentment with whatever Allah ordains) of Nabi Is-haq, 'alayhissalam
3. *Sabr* (patience) of Nabi Ayyub, 'alayhissalam
4. *Ishara* (symbolic instruction) of Nabi Zakariyya, 'alayhissalam
5. *Ghurba* (life as a stranger in far-off lands) of Nabi Yusuf, 'alayhissalam
6. *Lubs us suf* (the wearing of Sufi clothes) of Nabi Yahya, 'alayhissalam
7. *Siyaha* (wandering travel) of Nabi Isa, 'alayhissalam
8. *Faqr* (worldly poverty with spiritual riches) of *Nabiyyuna wa Habibuna wa Shafi'una* Muhammad Mustafa, (*Salla allahu ta'ala 'alayhi wa Sallam*).

(cited by Al-Hajj Isma'il ibn as-Sayyad Muhammad Sa'id al-Qadiri, in **al-Fuyudaat ur Rabbaniyya, Emanations of Lordly Grace**, p. 40).

His *mawa'iza* (exhortations, discourses) deal with various subjects. For example, the first few discourses in **Futuh al-Ghaib (Revelations of the Unseen)** are on "The essential tasks of every believer", "Sharing good advice", "Being tried and tested", "Spiritual death", "The nature of this world, detachment from which is strongly advised", "Passing beyond the creation", "Removing the cares of the heart", "Drawing near to Allah", "Disclosure and contemplation", "The self and its states", and "Controlling carnal desire".

The theme of each discourse is supported with verses of the Qur'an al-Karim and Hadith Shareef. For example, in the First Discourse of **Al-Fath ur Rabbani (The Endowment of Divine Grace)**, he quotes the following verse of the Qur'an al-Karim:

Surely, Allah is with those who are patient. (2:153)

And in the Sixth Discourse of **Futuh al-Ghaib (Revelations of the Unseen**, p. 17-18), he quotes this Hadith Qudsi which is dear to the heart of every Muslim (translation is by Shaykh Muhtar Holland).

In a sacred tradition (*hadith qudsi*) the blessed Prophet (Salla allahu ta'ala 'alayhi wa Sallam) related that Allah (Exalted is He) says, "My servant constantly approaches Me through supererogatory acts of worship until I love him, and when I love him, I become his eyes with which he sees, his hands with which he holds, and his legs with which he walks." In another version, the wording is: "So through Me he hears, through Me he sees, and through Me he understands."

This Hadith Qudsi has been narrated by Hadrat Abu Hurayra, (*Radi Allahu ta'ala 'Anhu*) and reported by Imam Bukhari, *Rahmatullahi 'alayh* (194-256 A.H, 810-870 C.E).?

The essence of his teaching is to achieve *qurb Ilallah* (nearness to Allah) in the sense of achieving His love, as He is our *Khaliq* (Creator) and the *Musabbib ul Asbab* (the Original Cause of all the causes). The description of someone who has attained nearness to Allah is succinctly summarised in **Futuh al-Ghaib (Revelations of the Unseen**, p. 12, translation is by Shaykh Muhtar Holland).

"Gone forth from his own self out into his Master's work, he now sees nothing but that Master and His work, and neither hears nor comprehends from any other source. If he perceives at all, if he does hear and learn, His speech is what he listens to, and His knowledge is what he comes to know. His favour he enjoys, through His nearness he prospers, through His proximity he is graced and honoured, by His promise he is pleased and reassured. With Him he feels at peace, and in His discourse he takes delight, while from all others he recoils and shrinks away. In remembrance of Him he finds refuge and support. In Him, the Almighty and Glorious, he puts his faith and in Him he places his trust. By the light of His awareness he is guided as he wraps and clothes himself therein. Strange marvels of His science he discovers, and of the secrets of His power he is apprised. To Him he listens and from Him he learns, then for all this he offers praise, gives thanks, and turns to prayer."

The next step to take is perhaps to open another of the compilations of his *mawa'iza* (discourses). This is a suggested interpretation of the opening of his first discourse in **Al-Fath ur Rabbani (The Endowment of Divine Grace)**.

In the Name of Allah, the Beneficent, the Merciful.

O Allah! O You Who know my inability to praise You,

I ask of You – for the sake of the most perfect of all those who praise You,

(that is, Sayyidina Muhammad),

to whom You unveiled the realities of Your Names and Your Attributes,

and the subtleties of the emanations of Your Essence,

so that he came to know You in a manner befitting Your Perfection,

and whom You thereupon inspired with Your praises

as You inspired none other than him,

as You will inspire him many times more

on the Day when his uniqueness will be manifested,

(that is, on the Day of Judgement),

when his glorious character will be manifested in all its glory,

(I ask of You, O Allah!)

to bestow upon him,

who is more precious than any other being,

such blessings and salutations that befit Your most Sanctified Perfection,

and let the noble blessings and peace You confer upon him,

encompass the whole of his physical being as well as his essence,

as well as everything that pertains to him

in the world of creation and in the world of the Divine Command,

so that, O our Lord, You leave out none of

Your Prophets, Your Messengers, Your Angels and Your righteous servants,

but include them all

within the compass of Your Tremendous Grace.

Sallu 'ala'r Rasul

Allahumma Salli wa Sallim 'alayh.

We find that Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) begins his discourse with an exalted, inspiring and comprehensive *salaat* (invocation of blessings on Prophet Muhammad, peace be upon him) in which he manifests his deep love for him. In one breath he tells us that the Beloved Prophet Muhammad, (Salla Allahu ta'ala alayhi wa Sallam), praised Allah as no one else did, that he knew Allah as no one else did and that he was inspired by Allah as no one else was. He reminds us that the grandeur of Prophet Muhammad, peace be upon him, has already been manifested in this world and is yet to be revealed in all its glory on the Day of Judgement.

The *salaat* begins with the Name of Allah and uses the *wasila* (means) of the Beloved Prophet Muhammad, (Salla Allahu ta'ala alayhi wa Sallam). In the same breath, it breathes in the Asma and Sifat of Allah, the Most Beautiful Names and Attributes of Allah, *Wahdahu laa sharika lahu*. The *salaat* is on the reality and essence of Prophet Muhammad (Salla Allahu ta'ala alayhi wa Sallam), well as everything that pertains to him or is connected with him in the world of creation and in the world of Allah's Command. And all the Prophets, as well as the Messengers of Allah, the angels and the pious people are connected with him. So the *salaat* is on all of them as well. In one sweep, both the reality and the essence of Prophet Muhammad (Salla Allahu ta'ala alayhi wa Sallam), have been linked to the two worlds of Allah's creation and Allah's Command. When you have completed reciting this *salaat*, you know for sure that you are in the presence of a *shaykh*, a man of Allah, and you want to establish *ta'alluq* (connection) with him, as you know that following his teaching and obtaining his *baraka* (blessings), coming as they do from the pure fount of his blessed ancestor, will lead you to salvation. *Aameen*.

As we read his masterpieces, we are struck by the fact that his style of expression is different from that of any other *shaykh*, *'aalim* or *wali*. He is so much saturated with the spiritual power of *Tawhid* (monotheism) that his exposition and its flow has a spiritually confident personality all its own so that anyone who reads his *nasiha* spontaneously admits that he is the *Qutb-al-aqtaab* (the centre of all spiritual pillars), the *Shaykh al-Mashaykh* (the spiritual master of all spiritual masters), the **Ghawth al A'zam** (the greatest helper) and much more.... a Shaykh who epitomised *mujaddidiyyah* (faith revival) and *wilayah* (sainthood), *Qaddas Allahu sirrahu'l 'aziz* (may Allah sanctify his sublime innermost being)

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Aqidah

The 'Aqidah of Shaykh 'Abd'al-Qadir al-Jilani (*Radi'Allahu ta'ala anhu*)

His 'aqidah (tenets of belief) was that of the *Ahl as-Sunnah wa'l Jama'ah*, based on the Qur'an al-Kareem, and the Sunnah of the Most Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*). All the *sufi* saints and *mashaykh* (spiritual masters) through centuries have expounded on and lived by this 'aqidah, foremost among them being *Imam al-A'zam* Imam Abu Hanifa (80-150 A.H), Imam Abu'l Hasan al-Ash'ari (260-324 A.H, 874-935 C.E), and Imam Abu Mansur al-Maturidi (passed away 332 A.H, 944 C.E), *Rahmatullahi 'alayhim ajma'in*. Shaykh 'Abd'al-Qadir al-Jilani (*Radi'Allahu ta'ala anhu*) has explained it in **Al-Ghunya Li Talibi Tariqi'l Haqq (Sufficient Provision for Seekers of the Path of Truth)**.

The foundation of this *aqidah* is the belief that Allah *Ta'ala* is the only One worthy of worship and that the Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*) is His Divinely Ordained Final Prophetic Messenger (*Rasul*). Its nurturing is with *Asma al-Husna* and *mahabba* (love) of the Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*), his Pure Household and Blessed Companions. Its manifestation is the spontaneous pride felt in the achievements of the *Khulafa ar-Rashidun*, that is, Sayyaduna Abu Bakr as-Siddiq, Sayyaduna 'Umar al-Faruq, Sayyaduna Uthman Dhun-Nurayn, and Sayyaduna 'Ali al-Murtada, (*Radi Allahu ta'ala anhum*). Its daily life is governed by *shari'ah* (sacred Muslim law). Its spread is through *nasiha* (good advice), dhikr of Allah *Ta'ala* and *Salawaat* and *Salaam* on the Beloved Prophet Muhammad, (*Salla Allahu ta'ala alayhi wa Sallam*). Its peak is *jihad* (battle within oneself, inner struggle), and its ultimate is *fana Fillah* (annihilation of oneself for the sake of, and in the love of Allah *Ta'ala*), after which Allah *Ta'ala* showers you with *Baqা Billah* (spiritual life everlasting) in His *Rida* (Pleasure).

So you begin with *rida'l waalidayn* (living in the pleasure of your parents) and end with *Ridallah* living to please Allah (*Subhanahu wa Ta'ala*). And the *Sahaba* (Companions) of the Beloved Prophet Muhammad are referred to as (*Radi'Allahu ta'ala anhu*) (Allah is well pleased with them and they are pleased with Him as their Lord). And according to Shaykh 'Abd'al-Qadir al-Jilani (*Radi'Allahu ta'ala anhu*), his own position is equal to the dust under the feet of the *Sahaba*. If that is the case, then

what is the stature of the blessed *Sahaba* of the Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*) ? Their spiritual stature derives from the fact that they were blessed with the opportunity of beholding the Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*) with the eyes of *iman* (faith). That being the case, how can anyone be capable enough to explain in full the *sifat* (attributes) of Muhammad 'Arabi, *Rasuli Rabbi'l 'Aalameen, Rahmatullil 'Aalamin*. Only Allah *Ta'ala* is aware of what He bestowed on His Beloved Prophet Muhammad, *Allahumma salli wa sallim 'alayh*.

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Salawaat

The **Salawaat** of Shaykh 'Abd'al-Qadir al-Jilani (*radi'Allahu ta'ala anhu*)

Shaykh 'Abd'al-Qadir al-Jilani (*radi'Allahu ta'ala anhu*) has composed so many *salawaat* on the Beloved Prophet Muhammad Mustafa (*Salla Allahu ta'ala alayhi wa Sallam*) that their compilation would fill a volume. His three most well-known *salawaat* are:

1. **As-Salaat al-Ghawthiyya**, named after him as it is the most famous.
2. **As-Salaatu Kibriti'l Ahmar** which means red sulphur or “the Philosopher’s Stone”, or something that is very rare to come by.
3. **As-Salaat al-Kubra** or the “big *salaat*”. This looks like a bouquet of flowers straight from Paradise consisting of 33 *salawaat*, and *du'a* (supplication), all richly interspersed together with 25 verses of the Qur'an al-Kareem.

Muslims love these *salawaat* so much that they make them their *wazifa* (regular voluntary devotion). For this reason, spiritual masters as well as spiritual seekers include them in their books of *salawaat*. Two such great Muslim luminaries who have included *As-Salaat al-Ghawthiyya* in their compilations of *salawaat* are Imam Muhammad ibn Sulayman al-Jazuli (passed away 870 A.H/1465 C.E) in **Dalaail u'l Khayraat (Proofs of Good Deeds)**, and Hadrat Mulla 'Ali al-Qaari (passed away 1014 A.H/1606 C.E) in **Hizb u'l A'zam (The Exalted Supplication)**.

Some of the *kutub* (books) that contain all three of these *salawaat* (and more) are:

1. **Al-Fuyudaat u'r Rabbaniyya (Emanations of Lordly Grace)** of al-Hajj Isma'il ibn as-Sayyad Muhammad Sa'id al-Qadiri,
2. **Awraad u'l Qadiriyya (Regular Voluntary Invocations of the Qadiriyya)** of Muhammad Salim Bawwab, and
3. **As-Salawaat li'l Awliya wa's Salihin (Invocations of Blessings by the Saints and the Pious)**, published by Iqra Islamic Publications in Toronto.

At this juncture, let us seize the opportunity of reciting his most famous *salaat*, that is, *As-Salaat u'l Ghawthiyya*.

*Allahumma Salli 'ala Sayyidina Muhammad-in
as-Saabiqi li'l khalqi nuruhi
wa Rahmatulli'l 'aalamina zuhuruhi
'adada man madaa min khalqiqa wa man baqiya
wa man sa'ida min hum wa man shaqiya
Salaatan tastaghriqu'l 'adda wa tuhitu bi'l haddi
Salaatan laa ghaayata lahaa wa laa muntahaa wa lanqidaa'a*

Salaatan daaimatan bi-Dawaamika??

wa 'alaa aalihi wa sahibihi

wa sallim tasleeman mithla dhaalik.

O Allah! Bestow blessings on our master Muhammad
whose light was created first,
and whose appearance is a mercy for all the worlds,
as many times as the number of Your creations past and yet to come
among those that are blessed and those that are unfortunate;
such blessings that are unlimited and unbounded,
countless, endless, never finishing;
such blessings that are permanent by virtue of Your permanence,
and on his family and companions,
and in the same manner complete salutations as well.

Yaa Hayyu? Yaa Hayyu Yaa Qayyum

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Dhikr and Du'a

The Zikr & Du'a of Shaykh 'Abd'al-Qadir al-Jilani (*Radi'Allahu anhu*)

The *Qadiriya tariqah* is one of *Zikrullah*, remembrance of Allah. The plural of *zikr* is *azkaar*. The *azkaar* and *du'a* (supplications) of Shaykh 'Abd'al-Qadir al-Jilani (*radi'Allahu ta'ala anhu*) have been compiled in many *kutub* (books), one of which is *al-Fuyudhaat ur Rabbaniyya* (Emanations of Lordly Grace). It gives the invocations and supplications of Shaykh 'Abd'al-Qadir al-Jilani to be recited after every *salaah* (regular obligatory prayer), for each day of the week, as well as for various special occasions.

The *dhikr* mainly consists of the recitation of the *Kalima Shahada* (Declaration of Faith), *Asma al-Husna* (the Most Beautiful Names of Allah) and of *salawaat* (invocation of blessings on the Beloved Prophet Muhammad (*Salla Allahu ta'ala alayhi wa Sallam*)). One of the voluntary *dhikr* recommended to be recited individually after every *salaah* (regular obligatory prayer) is as follows:

After Fajar: *Yaa 'Azizu Yaa Allah* (100 times)
(O The Mighty, O Allah)

After Zuhar: *Yaa Karimu Yaa Allah* (100 times)
(O The Generous, O Allah)

After 'Asar: *Yaa Jabbaru Yaa Allah* (100 times)
(O The Compeller, O Allah)

After Maghrib: *Yaa Sattaru Yaa Allah* (100 times)
(O The Concealer of faults, O Allah)

After Isha: *Yaa Ghaffaru Yaa Allah* (100 times)
(O The Forgiver, O Allah)

A short article such as this one cannot explain in any detail all the invocations and supplications of the Shaykh. But we can perhaps benefit from reciting at least one of his *du'a* (supplications). His *du'a* entitled *Du'a al Jalalah* (The Majestic Supplication) is so rich and rewarding that many *mashaykh* choose to include it in their *kutub* (books), among them being Imam Muhammad ibn 'Alawi al-Maliki al-Hasani of Makka who has included it in his **Duru' u'l Wiqaya bi Ahzaabi'l Himaaya (Armours of Protection For Security Forces**, p. 58).

Bismillah i r Rahman i r Rahim

Allahumma inni as' aluka

bi-Sirri-dh-Dhaati wa bi-Dhaat-is-Sirri

Huwa Anta wa Anta Huwa

ihtajabtu bi-Nurillah

wa bi-Nuri 'Arshillah

wa bi-kulli Ismillah

min 'aduwwhee wa 'aduwwillah

bi maa' ati alfi

Laa hawla walaa quwwata illaa Billah

khatantu 'alaa nafsi wa 'alaa ahli

wa 'alaa kulli shay-in A'taaneehi Rabbi

bi-Khaatamillahi'l manee'illadhi

khatama bihi aqtaar-as-samaawaati wa'l ard, wa

Hasbunallahu wa Ni'mal Wakil

Ni'mal Mawlaa wa Ni'man Naseer

Wa laa hawla walaa quwwata illaa Billahi'l 'Aliyyi'l 'Azim

wa Sallallahu 'alaa Sayyaduna Muhammad-in

wa 'alaa aalihi wa sahibihi wa sallama ajma'een. Aameen

In the Name of Allah, the Beneficent, the Merciful. (1:1)

O Allah! I ask of You

for the sake of the Mystery of the Essence

and for the sake of the Essence of the Mystery,

both the Essence and the Mystery being Yours,

that may I be protected by the Sacred Light of Allah,

by the Light of the Throne of Allah

and by all the Names of Allah

from my enemies and from all the devils (enemies of Allah),

(I supplicate to You O Allah)

with a hundred thousand times recitation of (this glorification of Yours):

"There is no strength nor power except with Allah".

I have sealed myself and my family

and all the things that my Lord has given me,

with the impregnable seal of Allah with which

He has sealed all the regions of the heavens and the earth, and

Allah is sufficient for us and what an excellent Trustee is He. (3:173)

What an Excellent Patron and what an Excellent Helper. (8:40)

“And there is no strength nor power except with Allah, the Exalted, the Almighty”.
And may Allah bestow blessings and peace on our master Sayyaduna Muhammad,
on his family and all his companions, Aameen.

Such was the spiritual status of Shaykh 'Abd'al-Qadir al-Jilani (*radi'Allahu ta'ala anhu*) that in response to his *du'a* (supplication), Allah would turn a *shaqiy* (unfortunate person) into a *sa'id* (someone destined for salvation). Indeed he has so spiritually transformed the lives of so many Muslims in such significant ways that they never forget to mention him in their *du'a* (supplications to Allah). May Allah, the Glorified and the Exalted make us benefit from him, *Aameen*.

Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum

Qasaaid

The *Qasaaid* of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala'Anhu*)

In his *Qasaaid* (religious poems), Shaykh 'Abdul Qadir Jilani (*Radi Allahu ta'ala'Anhu*) talks mainly about the spiritual station of being intoxicated with the love of Allah. Nine of his *Qasaaid* are given in Al-Fuyudaat u'r Rabbaniyya (Emanations of Lordly Grace). Of these, *Qasida Ghawthiyya*, his *nazm* (didactic poem) on the *Asma al-Husna*, and his *mathnawi* perhaps call for more comment.

Allah, the Glorified and the Exalted, says in the Qur'an al-Kareem:

Allah's are the Most Beautiful Names, so invoke Him by them. (7:180)

In fulfilment of this Command, Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala'Anhu*) has invoked Him in both prose and in verse, using the *wasila* (means) of the *Asma Allah al-Husna*. His emphasis in immersing yourself in the *Asma Allah al-Husna* until they run through your veins is breathtaking. He has composed a *nazm* (didactic poem) in which the *Asma al-Husna* appear in the same sequence as they do in the Hadith Shareef. His *nazm* is a *laamiyya*: all its 63 verses end and rhyme in the letters "laam-alif". Each verse invokes Allah (Subhanahu wa ta'ala) with one or more of His Names in such a way that the true meanings of these Names of Allah are also conveyed and understood. The opening verses of this *nazm* are:

*Shara'tu bi Tawhidil Ilaahi mubasmilaa
Sa akhtimu bi-dh-dhikri'l Hamidi Mujammilaa
Wa Ash-hadu Annallaha laa Rabba Ghayruhu
Tanazzaha 'an hasri'l uquli Takammulaa*

I begin to expound on monotheism with the Name of Allah

I will end with the Praiseworthy and beautiful remembrance of Allah

And I bear witness that there is no Lord but He

Transcendant is He, completely beyond human understanding

Next, we come to *Qasida Ghawthiyya* which is universally popular. It is an exposition on some of the spiritual powers that Allah has granted him so that people may be educated about spiritual matters and Muslims may gain confidence in themselves. It is chanted from Rabat to Lahore and from Mombasa to Toronto, that is world-wide. Some of the *kutub* (books) which contain this *qasida* are:

1. Hadaaiqi Bakhshish (The Gardens of Gifts), with a poetic translation in Urdu by Imam Ahmad Raza Khan, *Rahmatullahi 'alayh*.

2. Al-Fuyudaat u'r Rabbaniyya (Emanations of Lordly Grace), translated by Shaykh Muhtar Holland.
3. 'Abd'al-Qadir Fee Iydaah-it-Tasawwuf (Shaykh 'Abd'al-Qadir in Clarifying the Subject of Spiritual Culture), of Nur-ud-Din ibn ash-Shaykh Husayn Mahmud al-Ghasani.
4. Majmu'ah Mushtamila (A Compendium of Writings), of Shaykh 'Abdur Rahman ibn Ahmad al-Qadiri az-Zayla'i, *Rahmatullahi 'alayh* of Somalia.
5. Majmu'ah Wazaifa (A Compendium of Regular Voluntary Invocations), compiled by Women Islamic Mission, Karachi, with an Urdu translation.
6. Majmu'ah Wazaifa, compiled by Qari Ridaa al-Mustafa A'zami, with an Urdu translation.
7. Qadiri Ridwi Majmu'ah Wazaifa (A Compendium of Regular Voluntary Invocations of the Qadiriya), compiled by Iqbal Ahmad Nuri and Anis Ahmad Nuri, with an Urdu translation by 'Allamah Shams Brelwi.
8. Khatam Sharif Sarwari Ghawthi Qadiri (The Completion of the Noble Dhikr Among The Sarwari Qadiriya).
- 9.

There are various refrains or congregational responses when this *qasida* is recited. A popular response in Arabic is:

Mawaali yaa mawaali yaa mawaali
Wa Muhyiddin-i Sultan ur rijaali

O freedmen emancipated from (the) slavery (of your passions)
 The reviver of the faith (Shaykh Jilani) is the Sultan of men

A well-known refrain in Urdu is:

As-salaam ay Nur-e chashmay Anbiya
As-salaam ay Baadshah-e Awliya

Salaams to you, O fountain of the lights of the Prophets
 Salaams to you, O Sultan of the saints

One of the *qasaaid* of Shaykh 'Abd'al-Qadir al-Jilani is a *mathnawi*. A *mathnawi* is a poem in which the two hemistich (half verses) of a verse rhyme, and the rhyme keeps on changing from one verse to the next. Shaykh 'Abd'al-Ghani Nabulsi *Rahmatullahi 'alayh* (1641-1731 C.E) has composed a *takhmis* of this *Qasida*. A *takhmis* is the augmentation of a couplet to a quintet, in other words the quintification of a couplet!

So far, we have talked about his *qasaaid* from Al-Fuyudaat ur Rabbaniyya which are very popular. Now we come to an appreciation of much shorter pieces of a few verses each from Qala'id al-Jawahir (Necklaces of Gems).

It is a tradition among the *mashaayikh* (spiritual masters) to explain about matters pertaining to the religion of Islam in both prose and poetry. For example, when Shaykh 'Abdul Qadir Jilani *Rady Allahu 'Anh* was asked to explain the meaning of the word *faqir* (poor, needy before Allah), he said that the word *faqir* is formed with four letters, "faa", "qaaf", "yaa", and "raa", as cited in Qala'id al Jawahir (Necklaces of Gems). Then he explained the significance of each of these letters in four verses to convey the meaning and the essence of the word *faqir*.

*faa-u'l faqiri fanaa-u-hu fee Dhaatih
wa faraaghuhu min na'tih wa sifaatih
wa'l qaafu quwwatu qalbihi bi-Habibihi
wa qiyaamuhu Lillahi fee Mardaatih
wa'l yaayu yarju bihi wa yakhaafuhu
wa yaqumu bi't taqwa bi-haqqi tuqaatih
wa'r raa'u riqqatu qalbihi wa safaaahu
wa ruju'uhu 'an shahawaatih*

The letter *faa* in the word *faqir* stands for his annihilation for the sake of Allah
and getting rid of his own description and attributes

The *qaaf* stands for the strength of his heart that is with his Beloved Allah
and his standing up for the sake of Allah is purely for His Good Pleasure

The *yaa* stands for his hope in Him and his reverential awe of Him
and he performs his duty as true devotion demands

The *raa* stands for the softness of his heart and its purity
and its return to Allah from its carnal desires.

Allahu Akbar!

We notice that when he talks about the letter "faa", the Shaykh uses two words that begin with the letter "faa". These are *fanaa* and *faraagh*. Similarly, when he comes to the letter "qaaf", he uses three words – *quwwah*, *qalb* and *qiyaam* – that begin with the letter "qaaf". The words associated with the letter "yaa" are *yarju*, *yakhaafu* and *yaqumu* while those that go with the letter "raa" are *riqqah* and *ruju'*. Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) was for sure not only a master of the religion of Islam but a master of the Arabic language as well.

***Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum***

Spread of Islam

How Shaykh 'Abd'al-Qadir al-Jilani (*Radi'Allahu ta'ala anhu*) Spread Islam

Shaykh 'Abd'al-Qadir al-Jilani, (*Radi Allahu ta'ala'Anhu*) as the model of a Sufi saint, through his *nasiha*, *azkaar* and *salawaat*, through giving a living reality to Islam, in his complete surrender to the Will of Allah (*Subhanhu wa ta'ala*) and in his showing of *tawakkul* (trust in Allah) and through his teaching and preaching converted more than five thousand Jews and Christians to Islam while more than a hundred thousand ruffians, outlaws, murderers, thieves and bandits repented and became devout Muslims and gentle dervishes, explains Shaykh Tosun Bayrak al-Jerrahi al-Halveti in his "Introduction" to the translation of *Sirr al-Asrar* (The Secret of Secrets, p XXXI). Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala'Anhu*) says in the 35th Discourse (*khutba*) in *Al-Fath-ur-Rabbani* (The Endowment of Divine Grace) that this was among the blessings of our beloved Prophet Muhammad, peace and blessings of Allah be upon him.

Shaykh 'Abd'al-Qadir al-Jilani, (*Radi Allahu ta'ala'Anhu*) had four wives, each a model of virtue, and devoted to him. He had forty-nine children, twenty-seven sons and twenty-two daughters. Four of his sons, Shaykh 'Abdul Wahhab, Shaykh Isa, Shaykh 'Abdul Razzaq and Shaykh Musa became famous for their education and learning, and they and their descendants spread Islam in other parts of the world.

Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala'Anhu*) passed away with the dhikr of Allah (*Subhanhu wa ta'ala*) on his lips on 11 Rabi ' al-Aakhir 561 A.H, 1166 C.E, at the age of 91. A special dhikr session is held that night. It is variously known as *Khatm Ghawthiya*, *Ziyara Shaykh 'Abdul Qadir Jilani*, *'Urs Shareef*, or *Giyarwee Shareef*. In Eastern Africa, a whole night dhikr session is held in congregation ending with Fajar *salaah* after which breakfast is served. In some places, dhikr sessions continue for days. These dhikr sessions draw *murideen* (spiritual seekers) in their thousands who come out spiritually rejuvenated, with their characters transformed and refined, ready to sacrifice everything they have for the sake of Allah. And these *halaqa* (gatherings) of dhikr in *Tariqat al-Qadiriya* have continued to attract millions of people to Islam through centuries and will continue to do so, *Insha-Allah*, till the Day of Judgement, *Aameen*.

Besides this annual dhikr congregation, dhikr sessions are also held on the eleventh of every month (hence called *Giyarwee Shareef* in Urdu), as well as every Thursday night, as the night before Jumu'a is considered auspicious. The *murideen* (spiritual seekers) also do dhikr everyday individually in a mosque or at home. This then is one of the enduring legacies of Shaykh 'Abd'al-Qadir al-Jilani, (*Radi Allahu ta'ala 'Anhu*).

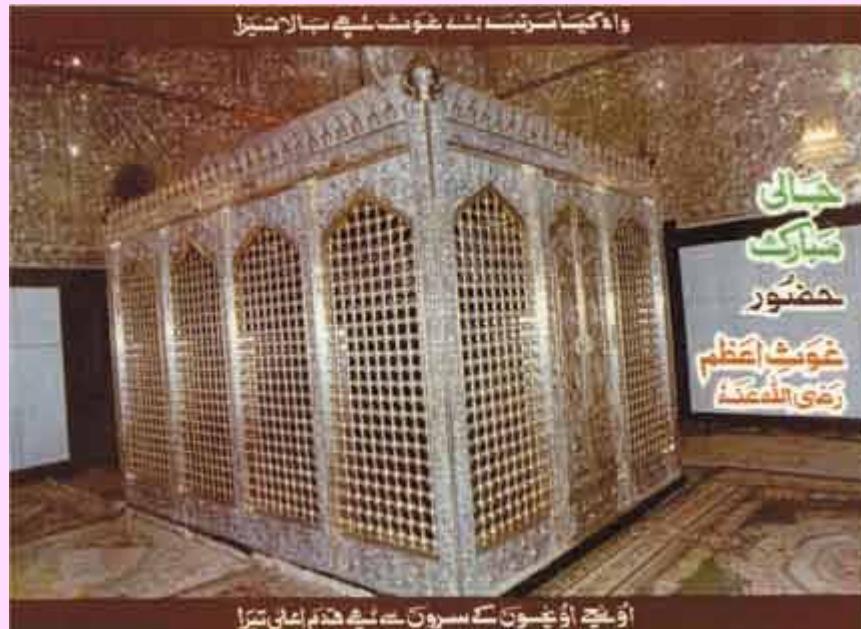
Other *mashaykh* (spiritual masters) came who continued with the work of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*). A few examples suffice to illustrate this. The first example is that of **Khawaja Mu'inuddin Chishti Ajmeri** *Rahmatullahi 'alayh* (passed away 627 A.H/1230 C.E), who acknowledged Shaykh 'Abdul Qadir Jilani as his Shaykh and spread Islam in India. He achieved such a high spiritual status that he is called *Sultan al-Hind* (the Sultan of saints in the Indian sub-continent) and all the saints in that region are under his banner while he is under the banner of the *Ghawth al A'zam*. In the same way Shaykh Uways ibn Muhammad *Rahmatullahi 'alayh* (1263-1326 A.H, 1847-1909 C.E) of Somalia became a *khalifa* (vicegerent) in *Tariqat al-Qadiriya* at the shrine of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) in Baghdad and spread Islam in the whole of Eastern Africa through congregations of dhikr. And Shaykh Hamzah Fansuri, *Rahmatullahi 'alayh*, considered to be one of the greatest saints in Indonesia in the 16th century C.E. proudly proclaimed that he learned Islam from Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*).

It can truly be said that the *muhibbin* (loving disciples) of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) have spread Islam throughout the world through dhikr. The *barakaat* (blessings) of dhikr are truly unending. May Allah *Ta'ala* make us among the *zakirin* (those who remember Him), *Aameen*.

And the granting of *wilayah* (the status of a saint) by Allah *Ta'ala* to the *zakirin* (those who remember Him), *'abidin* (those who worship Him), *salihin* (pious), and *muhibbin* (those who love Him and the Beloved Prophet Muhammad) is in all instances mediated by the Beloved Prophet Muhammad (*Salla Allahu ta'ala 'alayhi wa Sallam*), Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) and one's own Shaykh. After all, the *awliya* Allah (Friends of Allah) and the *'ulama* (learned scholars) are the *Khalifatullah*, vicegerants of Allah. *Allahumma j'ala naa fee zumratil awliya wa's salihin* (O Allah! Keep us in the company of the saints and the pious), *Aameen Yaa Rabba'l Aalamin*.

Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum

Mazaar Shareef



Shrine of Ghawth al A'zam (Baghdad Shareef)
Radi Allahu ta'ala anhu



Biographies

The Biographies of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*)

Some scholars have written whole books of biography on Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*). Some have written articles on him while others have mentioned him in their writings by way of illustration. A preliminary survey reveals the following biographies of the Shaykh in various languages.

A: In Arabic

Biographies which deal with the virtues and the glorious deeds of a Muslim luminary are called *manaqib* in Arabic. Some of the learned scholars who have written the *manaqib* of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*), expounding on his exemplary character, his achievements in piety, and his miracles are:

1. Imam Muhiyuddin an-Nawawi (631-676 A.H), in *Bustan u'l 'Arifin* (Gardens of the Spiritual Masters).
2. Shaykh Abu'l Hasan 'Ali ash-Shattanawfi of Egypt (passed away 713 A.H, 1314 C.E), in *Bahjat al-Asrar* (Splendour of the Mysteries). This is the first major biography of the Shaykh from which others have benefited.
3. Shaykh 'Afif u'd Din al-Yafi i ash-Shafi i of Yemen (718-768 A.H, 1318-1367 C.E), in *Khulasat al-mafakhir fi'ktisar manaqib ash-Shaykh 'Abd al-Qadir* (A Biography of Shaykh 'Abdul Qadir summarising his glorious qualities), and in *Mir'at al-Jinan* (The Mirrors of Paradises).
4. Al-Hafiz Imad-ud-Din ibn Kathir (701-774 A.H, 1302-1373 C.E), in his *Tarikh* (History) entitled *Al-Bidaya wa'n Nihaya* (The Beginning and the End).
5. Shaykh Muhammad ibn Yahya at-Tadifi (passed away 963 A.H, 1556 C.E), in *Qala'id al-Jawahir* (Necklaces of Gems), translated by Shaykh Muhtar Holland. In this major biography, Shaykh at-Tadifi records, in addition to the ones mentioned above, more than 40 great Imams and *mashaayikh* who have expounded on the spiritual achievements of Shaykh 'Abdul Qadir Jilani, among them being:
 - Shaykh As-Sayyad Ahmad ar-Rifa i (passed away 578 A.H, 1182 C.E),
 - Shaykh Abu Madyan Shu 'ayb (520-594 A.H, 1126-1198 C.E),
 - Shaykh Shihabuddin Umar as-Suhrawardi (539-632 A.H, 1145-1234 C.E),
 - Imam Ahmad ibn Hajar al-Asqalani (773-852 A.H)

He also quotes from about a dozen biographies of the Shaykh by various well-known *'ulama* (learned scholars).

6. Shaykh Hasan ibn 'Umayr ash-Shirazi in *Iqd al- Iqyan*. This is a *manaqib* (biography) of 17 chapters in poetic prose in which the verses alternatively rhyme in the letters "yaa", and "alif".

7. Shaykh 'Abdur Rahman ibn Ahmad al-Qadiri az-Zayla'i, entitled "Fayd ur Rahmani" ("The Grace of the Beneficent"), consisting of 11 chapters in Majmu'a Mushtamila (A Compendium of Writings).
8. Habib Muhammad ibn ash-Shaykh Sidq Muhammad Ibrahim al-Qahiri, given in Al-Fuyudaat u'r Rabbaniyya (Emanations of Lordly Grace), *Rahmatullahi 'alayhim ajma'een*.

B: In Urdu, by

1. Mawlana Muhammad Ilyas Attar Qadiri, in Jinnat Ka Baadshah (The King of Jinns and Other Marvels of Ghawth al-A'zam), in which he has primarily referenced the original source, that is the biography of the Shaykh entitled Bahjat al-Asrar of Shaykh ash-Shattanawfi. He also quotes a few verses from Shah Waliyullah Dehlawi *Rahmatullahi 'alayh* (passed away 1176 A.H, 1762 C.E) in honour of the Shaykh.
2. Miya Umar Din, in Anwar-e-Qadiriya (The Lights of the Qadiriya). This is a comprehensive biography of about 200 pages. In it, Miyan Umar Din has given an Urdu translation of 412 selected pieces of advice from the discourses of Shaykh 'Abdul Qadir Jilani which he considers constitute the core of this teaching. He has also included biographical accounts of the Shaykh written by
 - Mujaddid Alfi Thani Shaykh Ahmad Faruqi as-Sirhindi, *Rahmatullahi 'alayh* (972-1034 A.H, 1564-1625 C.E) who has written about Shaykh 'Abdul Qadir Jilani in Maktub Number 123 in his Maktubat (Letters).
 - Shaykh 'Abdul Haqq Muhibb Dehlawi *Rahmatullahi 'alayh* (passed away 1052 A.H, 1642 C.E), in Akhbar al-Akhyar (Narratives About The Chosen Ones). He translated the Futuh al-Ghaib of the *Ghawth al-A'zam* into Persian.
3. 'Allamah 'Abdur Rahim Khan Qadiri, in Sirat-e-Ghawth-e-A'zam (The History of the Ghawth al-A'zam). This is another comprehensive biography of about 250 pages.
4. Mawlana 'Ashiq Ilahi Mirthi, in the "Introduction" to his translation of Al-Fath-ur-Rabbani.
5. Mawlana Sayyid 'Abd ud Daim Jilani, in the "Introduction" to his translation of Al-Ghunya Li Talibi Tariqi'l Haqq.

C: In Turkish, by

Shaykh Muzaffar Ozak Effendi, in Ziynet ul Qulub (The Adornment of Hearts), translated by Shaykh Muhtar Holland.

D: In English, by

1. Dr. Zahurul Hasan Sharib, *Rahmatullahi 'alayh*, entitled Ghawth al A'zam Pirane Pir (The Greatest Spiritual Helper, The Shaykh of Shaykhs).
2. Dr. Muhammad Haroon, *Rahmatullahi 'alayh*, "The World Importance of Ghawth Al A'zam Shaykh 'Abdul Qadir Jilani".

3. Shaykh Tosun al-Jerrahi al-Halveti, in the “Introduction” to his translation of Sirr al-Asrar (The Secret of Secrets).
4. Shaykh Muhtar Holland, in the “Introduction” to his translation of Futuh al-Ghaib (Revelations of the Unseen).
5. Shaykh Muhammad al-Akili, in the “Preface” to his translation of Al Fath-ur- Rabbani (The Endowment of Divine Grace).
6. Professor Shetha al-Dargazelli and Dr. Louay Fatoohi, in the “Introduction” to their translation of Jila al-Khatir (Purification of the Mind).

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Praise

How the *Mashaykh* Praise Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*)

Imam Muhiyuddin an-Nawawi *Rahmatullahi 'alayh* (631-676 A.H) wrote the following about Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) in his *kitab* (book) entitled *Bustan u'l 'Arifin* (Garden of the Spiritual Masters):

"In all that has reached us from trustworthy reporters, concerning the charismatic talents of the saints (*karamat al-Awliya*), we learn of none more numerous than the charismatic talents of the Cardinal Pole (*Qutb*), the Shaykh of Baghdad, Muhyi'd Din 'Abd al-Qadir al-Jilani (may Allah be well pleased with him).

He was the Shaykh of the principle Shafi'i and Hanbali authorities in Baghdad. Leadership in the sphere of knowledge devolved upon him in his day and age. More than a few of the notable figures received their education in his fellowship, and most of the preeminent Shaykhs of Iraq became affiliated with him. His teaching was propagated by a host of those endowed with splendid spiritual states. His countless students included many of the masters of exalted spiritual stations. The Shaykhs and scholars (may Allah be well pleased with them all) were unanimous in declaring him worthy of the greatest honour and respect, in confirming his authority, in referring to his statements, and in having recourse to his judgement.....

He had an exalted way of speaking about the esoteric sciences (*'ulum al-ma'arif*). His anger was intense whenever the sanctuaries of Allah (Glory be to Him and Exalted is He) were violated. He was openhanded and magnanimous in the most beautiful way. To put it in a nutshell, there was none like him in his day and age.

May Allah be well pleased with him!" (Here ends this abridged quotation.) (*Qala'id al-Jawahir*, Necklaces of Gems, p. 555-556, translated by Shaykh Muhtar Holland, whose translation has been adopted henceforth).

Once Shaykh Abu Madyan Shu'ayb al-Maghribi *Rahmatullahi 'alayh* asked Hadrat Khidr 'alayhissalam about Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) to which he replied: "He is the leader of the champions of truth, and the competent authority of those who know by direct experience. He is a breath of life in the sphere of direct knowledge, and his business is intimate converse between all the saints (may Allah be well pleased with them all)". (*Qala'id al-Jawahir*, p. 325-326).

The following is a very short excerpt of what Shaykh 'Afif ud-Din al-Yafi i al-Yamani *Rahmatullahi 'alayh* had to say about Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) in his *Ta'rikh* (History).

"He roamed inside the natures (*nufus*) of human beings as freely as breaths roam in their breasts, and he made their hearts fragrant with the scent of gardens showered by rain. He cured their natures of their sicknesses, and cleared their minds of their illusions. No one who heard him failed to declare his commitment to repentance, or to make his eyelids sore from weeping.

How many a sinner he brought back to Allah (Exalted is He)! How many a fainthearted weakling he reinvigorated! How many drunkards he rescued from the wine of passion! How many prisoners he released from the shackles of their lower selves (*nufus*)! How many mainstays (*awtad*) and spiritual deputies (*abdal*) did Allah choose because of him! On how many men did Allah confer a spiritual station because of him! The thoroughbred steeds of spiritual talents never ceased to ride toward him. My Allah (Blessed and Exalted is He) bestow His mercy upon him!" (Qalaid al-Jawahir, p. 551-552).

Shaykh al-Mu'ammār al-Jarrad once said:

"These two eyes of mine have never set sight on anyone of better moral character, nor of broader inner feeling, nor of nobler personality nor of kinder heart, nor of greater loyalty and affection, than Shaykh 'Abd al-Qadir. Without regard for the majesty of his stature, the exalted nature of his rank, and the vast extent of his knowledge, he would support the lowly and challenge the great. He would always be the first to offer the greeting of peace (*salam*), and treat the poor with humble respect, though he would not stand up for any of the high and mighty and the notables, nor would he go knocking at the doors of any minister (*wazir*) or ruler (*sultan*).” (Qalaid al-Jawahir, p. 80)

Shaykh Baqa ibn Batu, *Rahmatullahi 'alayh*, said that the *tariqa* (spiritual path) of Shaykh 'Abd al-Qadir consists of "the unifications of word and deed, the unification of the self (*nafs*) and the moment, the embracing of sincere devotion (*ikhlas*) and submissive resignation (*taslim*), harmonious compliance with the Book and the Sunna in every thought, every glance, every state, as well as steadfast constancy in relation to Allah (Almighty and Glorious is He)" (Qalaid al-Jawahir, p. 87)

Al-Hafiz Imad-ud-Din ibn Kathir *Rahmatullahi 'alayh* described the admonitions of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) in his *Ta'rikh* (History) entitled *Al-Bidaya wa'n Nihaya*, saying: "He enjoined the people to do what is good and abstain from what is evil. His admonitions addressed caliphs, ministers, people in authority, judges, companions and the masses. Standing on the pulpits of the mosques, he reprimanded them in the presence of witnesses as well as during his public addresses. He disavowed the civil appointment of any unjust person, chose Allah's blessings over anyone else's wrath, and was not affected by any reproach." (Quoted by Shaykh Muhammad Al-Akili in the "Preface" to his translation of *Al-Fathur-Rabbani*, p. X)

Imam Shihabuddin 'Umar ibn Muhammad as-Suhrawardi *Rahmatullahi 'alayh* in his universally acclaimed classic *Awarif ul Ma'arif* (The gnosis of the gnostics) refers to Shaykh 'Abd'al-Qadir al-Jilani as "Our Shaykh" and quotes his advice.

Al-Baz Publishing company which has taken the lead in translating and publishing the works of Shaykh 'Abdul Qadir Jilani (*Radi Allahu ta'ala 'Anhu*), quotes the following words of Shaykh Muzaffar Ozak Efendi from *Ziynet ul Qulub* (The Adornment of Hearts), in introducing the works of the Shaykh to the public:

"The venerable 'Abd al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) passed on to the Realm of Divine Beauty in 561 A.H/1166 C.E, and his blessed mausoleum in Baghdad is still a place of pious visitation. He is noted for his extraordinary spiritual experiences and exploits and wise teachings. It is rightly said of him that 'he was born in love, grew in perfection, and met his Lord in the perfection of love.' May the All-Glorious Lord bring us in contact with his lofty spiritual influence!" *Aameen.* (Qala'id al-Jawahir, back cover).

This is how Brother Ruslan Moore introduced *Futuh al-Ghaib* (Revelations of the Unseen) to the readers in his "Publisher's Preface".

"The words of Shaykh 'Abd al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) can undoubtedly be considered among the most precious treasures of Islam. Indeed, Al-Baz Publishing was founded with the intention of providing fine English translations of his works for the benefit of English-speaking Muslims everywhere, in the spirit of wishing to share the benefit and blessing we have received ourselves at his hand.

I became first interested in Shaykh 'Abd al-Qadir (*Radi Allahu ta'ala 'Anhu*) in learning from my own spiritual guide and benefactor Bapak Muhammad Sumohadiwidjojo, founder of the Subud brotherhood (may Allah be well pleased with him) that Allah had bestowed on the Shaykh the same opening and contact that Bapak himself received from Allah, and which he has passed on to us.

Anyone familiar with the *latihan kejawaan* of Subud will understand that to be so honoured by Almighty God is an unusual occurrence in the history of mankind, such grace usually being bestowed on very few of His creatures. My interest thus being aroused, I sought out the surviving manuscripts from their various repositories around the world, and began the task of having them translated. From the very first reading it was apparent to me that what Bapak had said about the Shaykh was true."

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Marvels

The Marvels of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*)

Sayyadi wa Imami, Imam 'Abdallah ibn 'Alawi al-Haddad, *Rady Allahu 'Anhu*, (1044-1132 A.H) in expounding on *tawakkul* (trust and reliance on Allah) in his spiritual masterpiece *Risalat u'l Mu'awanah* (The Book of Assistance) explains the signs of *tawakkul* and supports his position with the example of Shaykh 'Abd'al-Qadir al-Jilani, (*Radi Allahu ta'ala 'Anhu*) whom he calls "sayyadi" ("my master").

"The one whose reliance is sincere has three marks. The first is that he neither has hopes in nor fears other than God. The sign of this is that he upholds the truth in the presence of those in whose regard people usually have hope or fear, such as princes and rulers. The second is that worrying about his sustenance never enters his heart, because of his confidence in God's guarantee, so that his heart is as tranquil when in need as when his need is fulfilled, or even more. The third is that his heart does not become disturbed in fearful situations, knowing that that which has missed him could never have struck him, and that which has struck him could never have missed him. An example of this was related of my lord 'Abdal-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*), may God spread his benefit. He was once discoursing on Destiny when a great viper fell on him, so that his audience panicked. The viper coiled itself around the shaykh's neck, then entered one of his sleeves and came out from the other while he remained firm and unperturbed, and did not interrupt his discourse". (*Risalat al-Mu'awanah*, The Book of Assistance, translated by Dr. Mostafa al-Badawi, p. 121-122).

This incident demonstrates that Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) was matchless in a very special way. It also reminds us about the following verses of the Qur'an al-Kareem on the *Awliya Allah* (friends of Allah):

Surely, on the friends of Allah, there is no fear, nor do they grieve. Those who believed and guarded (against evil). For them are glad tidings in this world's life and in the Hereafter; there is no changing the words of Allah; that is the Supreme Triumph. (10:62-64)

It has been narrated in the biographies of Shaykh 'Abdul Qadir Jilani (*Radi Allahu ta'ala 'Anhu*) that once he saw a dazzling light which filled the whole sky. Then a human frame appeared in it and told him he was his lord and that he had made everything that was prohibited in Islam lawful for him. Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) recognized him as the devil and told him to get lost. Then the sky turned dark and the human frame fizzled out into smoke. Following

this, Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) heard someone say to him that he had misled seventy people in this way but that his knowledge and piety had saved him. To this the Shaykh responded that it was through the Grace of Allah that he had been saved! The machinations of *shaytan* could obviously never make Shaykh 'Abd'al- Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) abandon the *shari'ah* (sacred Muslim law).

Professor Shetha al-Dargazelli and Dr. Louay Fatoohi explain in their "Introduction" to the translation of *Jila al-Khatir* how Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) came to be called Muhiyuddin. Once on a Friday in the year 511 A.H, Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) came across a frail old invalid who greeted him and asked him to help him to sit up. When he helped him to sit up, he became well again and his whole condition improved. He told Shaykh 'Abd'al- Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) that he was the religion of Islam which had been forgotten but which he had helped to revive. Following this incident, Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) went to the congregational mosque where people greeted him as "Muhyid Din" (Reviver of Religion). He had never been called by that name before!

All the biographers of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) marvel at his miracles. Dr. Muhammad Haroon *Rahmatullahi 'alayh* of the Raza Academy in England has described the miracles of the Shaykh in detail in "The World Importance of Ghawth al A'zam Hadrat Shaykh Muhiyuddin Abd'al-Qadir al-Jilani". To gain *baraka* (blessings), let us at this juncture recall one of these miracles which relates to fasting in the month of Ramadan. It is related that as it was cloudy, the new moon had not been sighted and people were confused whether to fast or not to fast. They came to *Ummu'l Khayr* and asked if the child had taken milk that day. As he had not, they surmised that they had to fast. His mother relates; "My son 'Abd'al-Qadir was born in the month of Ramadan. No matter how hard I tried he refused to suckle in the daytime. Throughout his infancy he would never take food during the month of fasting." (Sirr al-Asrar, "Introduction" by Shaykh Tosun al-Jerrahi al-Halveti, p. XIII)

This is how Shaykh Tosun al-Jerrahi al-Halveti explains about the daily life of Shaykh 'Abd'al Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*): "He himself had given all of himself to Allah. His nights passed with little or no sleep in secluded prayer and meditation. He spent his days like a true follower of the Beloved Prophet (*Salla Allahu ta'ala alayhi wa Sallam*) in the service of humanity. Three times a week he would deliver public sermons to thousands of people. Every day in the morning and the afternoon he gave lessons in Qur'anic commentary, Prophetic traditions,

theology, religious law and sufism. He spent the time after the midday prayer giving advice and consultation to people, whether beggars or kings, who would come from all parts of the world. Before sunset prayers, rain or shine, he took to the streets to distribute bread among the poor. As he spent all his days in fasting he would eat only once a day, after sunset prayer, and never alone. His servants would stand at his door asking passers-by if they were hungry, so that they could share his table." (Sirr al-Asrar, p. XLIV)

Shaykh Hammad al-Dabbas *Rahmatullahi 'alayh* had predicted that one day Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) would be commanded to proclaim that his foot is on the neck of every *Waliyallah* (friend of Allah). This prediction was fulfilled when Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) declared at one of his *majalis* (religious sessions) in the presence of more than forty *mashaykh* (spiritual masters) of Iraq that his foot was on the neck of every *Waliyallah*. All the *mashaykh*, those that were present as well as those in far off lands and places acknowledged and accepted this fact. *Qutb u'l Irshad* Imam 'Abdallah ibn 'Alawi al-Haddad has versified on this spiritual reality in one of his *qasaaids* (eulogies) in *Ad-Durr ul Manzum li Dhawil Uqul wa'l Fuhum* (Poetic Pearls For Discerning and Understanding Minds). *A'la Hadrat* Imam Ahmad Raza Khan *Rahmatullahi 'alayh* has versified on it in his "Salaams", while Shaykh 'Abdul Haqq Muhaddith Dehlawi (*Radi Allahu ta'ala 'Anhu*) has expounded on its spiritual reality in *Akhbar u'l Akhyar* (Narrations About The Chosen Ones).

But the initiate sometimes wonders why Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*) revealed so many spiritual secrets when most other *shuyukh* (spiritual masters) are reticent. To answer this question, we will need to turn to *Sayyidi wa Imami Qutb u'l Irshad al-Habib Mawlana 'Abdallah ibn 'Alawi al-Haddad* (*Radi Allahu ta'ala 'Anhu*). In *It-haaf i's-saail* (Gifts for the Seeker), he explains that Shaykh 'Abd'al-Qadir al-Jilani, *Radi Allahu 'Anhu* had received permission to divulge these spiritual secrets - "for the man who receives such permission is under an order which he can but obey - and the secret of the permission granted in such matters is itself one that cannot be divulged." (Gifts for the Seeker, translation by Dr. Mostafa al-Badawi, p.11).

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Eulogized

Those Who Have Eulogized on Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*)

Given these realities of history, is it any wonder then to find that more *qasaaid* (poems, called *manqabat* in Urdu) have been composed in praise of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) than on any other saint. A preliminary survey of these eulogies in various languages yields the following results:

A: In Arabic

Some of the *mashaykh* who have eulogised on Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala Anhu*) in their *Qasaaid* (religious poetry) in Arabic are:

1. Imam 'Abdallah ibn 'Alawi al-Haddad, in *Ad-Durr u'l Manzum Li-Dhawi'l Uqul wa'l Fuhum*, p. 240.
2. Shaykh 'Afif ud-Din Muhammad al-Yafi i al-Yamani, quoted in *Qalaid al-Jawahir*, p. 552.
3. Qadi Abu Bakr ibn al-Qadi Ishaq of Egypt, widely known as Ibni al-Fattah al-Misri, quoted in *Qalaid al-Jawahir*, p. 557.
4. Shaykh Uways bin Muhammad al-Qadiri of Somalia.

Two of his poems on the Shaykh are given in *Jawhar un Nafis* (p. 102-107). The first one, consisting of 45 verses is on Baghdad, in the poetical meter of *waafir*. The second, which has 34 verses, is a *Nuniyya* in that all the verses rhyme in the letter "nun". It is also a *hurufiyya*; the first verse begins with "alif", the first letter in the Arabic alphabet; the second with the letter "baa"; the third with the letter "taa"; and so on until we come to the last letter "yaa", after which a few more verses are added. In this way, all the letters or "huruf" of the Arabic alphabet are used. Hence, it is a "hurufiyya".

5. Shaykh Abdur Rahman bin Ahmad az-Zayla i of Somalia (compiled in *Majmu'a Mushtamilat*, p. 83-85, 116-119, 121-124).

He has three *qasaaid*, one a "laamiyya" with 31 verses rhyming in the letter "laam", the second a "raaiyya" with 41 verses rhyming in the letter "raa", and the third an "alifiyya", with 28 verses rhyming in the letter "alif".

6. Shaykh 'Abdur Rahman bin Shaykh 'Abdallah of Somalia in *Dalil i'l Tbaad ilaa Sabil i'r Rashad* (A Guide For Servants To The Path of Allah, p. 115-117). His *qasida* is a “*raaiyya*” with 22 verses in the poetical meter of “*raml*”.
7. Shaykh 'Abdallah bin Mu 'allim Yusuf al-Qutbi al-Qadiri, in his compendium entitled *Al-Majmu'a al-Mubaraka al-Mushtamila 'ala Kutubi Khamsa* (A Blessed Compendium of Five Books).

He composed two eulogies on the Shaykh, one of which is a “*Nuniyya hurufiyya*” in which the verses begin in alphabetical order and rhyme in the letter “*nun*”. It is in the poetical meter of “*al-hajaz*”. The second *qasida* is a “*Raaiyya hurufiyya*” in which the verses begin in alphabetical order and rhyme in the letter “*raa*”. It is in the poetical meter of “*al-rajaz*”.

8. Shaykh Qasim al-Barawi al-Qadiri.

He composed three *qasaaid*, a “*raaiyya*” with 16 verses, another “*raaiyya*” with 65 verses, and a “*nuniyya*” with 41 verses. This “*nuniyya*” contains all the attributive names and titles of praise of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu ta'ala 'Anhu*). These *qasaaid* are given in *Al-Majmu'a al-Mubaraka al-Mushtamila 'ala Kutubi Khamsa* mentioned above.

9. Shaykh 'Abdul Aziz bin 'Abdul Ghani al-Umawi.

He composed a few verses on Shaykh 'Abdul Qadir Jilani (*Radi Allahu 'ta'ala Anhu*) which are given in *Al-Majmu'a al-Mubaraka al-Mushtamila 'ala Kutubi Khamsa* mentioned above.

10. Various anonymous *mashaayikh*, whose *qasaaid*, 27 of them, all handwritten, are given in the *Diwan* (Collected Religious Poems) in *Tariqatu'l Qadiriyya*, This was gifted to me by Janab 'Abdul Shakur Hobaya of Mombasa, Kenya,

Rahmatullahi 'alayhim ajma'in.

B: In Urdu, Farsi, Punjabi and Sindhi

1. Miya Umar Din has compiled in his book entitled *Anwar-e-Qadiriya* (The Lights of the Qadiriya) the *manqabat* (poetic praise) of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu 'ta'ala Anhu*) in Urdu, Persian and Punjabi that has been composed by the *awliya* Allah, the *mashaayikh* and the *'ulama*, all Hanafi, among whom are:

- Hadrat Khawaja Qutb ud Din Bakhtiyar Kaki (passed away 569-633 A.H, 1174-1235 C.E)

- Hadrat Khawaja Bahauddin Naqshbandi (717-791 A.H, 1317-1389 C.E)
- Hadrat Makhdum 'Alauddin 'Ali Ahmad Sabir Kalyari (born 592 A.H)
- Hadrat Baha ul Haqq Zakariya Multani (passed away 1276 C.E)
- Hadrat Shah Abu'l Ma'ali
- Hadrat Mawlana 'Abdur Rahman Jami (passed away 898 A.H, 1492 C.E)
- Shaykh 'Abdul Haqq Muhammadi Dehlawi (passed away 1052 A.H, 1642 C.E)
- Sultan u'l 'Arifin Sultan Bahu (1039-1102 A.H; 1631-1691 C.E)
- A la Hadrat Imam Ahmad Raza Khan (1272-1340 A.H, 1856-1921 C.E)
- Hadrat Warith Shah sahib
- Hadrat Miyan Muhammad Bakhsh, *Rahmatullahi 'alayhim ajma'in.*

The other *manqabat* that Miya Umar Din has included are by Mawlana Hasrat Mawhani, Hadrat Hasan Raza Barelwi, Hadrat Daagh Dehlawi, Hamid Warthi, Waqif Jallendri, and Baydam Warthi.

2. Of all the *mashaykh* who have composed the *manqabat* on the Shaykh, Imam Ahmad Raza Khan *Rahmatullahi 'alayh*, occupies pride of place in that he has composed the greatest number of *manqabat*. In all, he composed 11 *manqabat* which are given in Hadaaiqi Bakhshish (The Gardens of Gifts). He also composed the “*Shajarah Qadiriya*” in verse which gives the spiritual roots of Shaykh Abd'al-Qadir al-Jilani (*Radi Allahu 'ta'ala Anhu*), and he rendered a poetic translation of *Qasida Ghawthiya* in Farsi.
3. Gulzare Tayyiba (The Pleasant Garden), compiled by Sayyad Muhammad Isma'il Shirazi, contains 17 *manqabat* in Urdu composed by Sayyad 'Abdur Rahim Muhammad Isma'il Shirazi and various other scholars.
4. Sirat-e-Ghawth-e-A'zam (The History of the Greatest Saint) of al-'Allama 'Abdur Rahim Khan Qadiri has 4 *manqabat* in Urdu composed by himself and various other scholars.
5. Nur Namu (An Exposition on the Light of Prophet Muhammad, peace be upon him) of Abu'l Hasan has one *manqabat* in Sindhi.
6. Various anonymous *manqabat*.

And we must not forget all the *qawwalis* in honour of the Shaykh in Urdu, Farsi and Punjabi.

C: In Indonesian

By Shaykh Hamzah Fansuri, *Rahmatullahi 'alayh*, as quoted by Professor Sayyad Muhammad Naquib al-Attas in Some Aspects of Sufism as Understood and Practiced Among the Malays.

D: In Turkish

An anonymous poem on the Tarikat-i Aliyye-i Rifaiyye web-site at www.rifai-kadiri.org/Kadiri.html

If there is so much religious poetry in honour of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu 'ta'ala Anhu*), then how much more religious poetry must there be on the family and companions of Prophet Muhammad, peace be upon him, and on the Beloved Prophet Muhammad Mustafa (*Salla Allahu 'ta'ala alayhi wa Sallam*) himself *Allahumma salli wa sallim wa baarik 'alayh*.

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Yaa Hayyu Yaa Hayyu Yaa Qayyum

Qasaaid

The *Qasaaid* on Shaykh 'Abdul Qadir Jilani (*Radi Allahu ta'ala anhu*)

In a short article like this, it is not possible to give any detailed appreciation of all the poetry in honour of Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu 'ta'ala Anhu*). It suffices to give a sprinkling of a few verses from some of the *mashaykh* in various languages beginning with Arabic.

In a *qasida raaiyya* of 33 verses which rhyme in the letter "raa", Imam 'Abdallah ibn 'Alawi al-Haddad, (*Radi Allahu 'Anhu*) praises Allah, the Glorified and the Exalted; invokes the blessings of Allah on the beloved holy Prophet Muhammad, peace and blessings of Allah be upon him, on his family and companions; and then eulogizes on Shaykh 'Abd'al-Qadir al-Jilani (*Radi Allahu 'ta'ala Anhu*) in 11 verses, four of which are:

Wa bi sibtihim wa hafidihim wa salilihim

Ash-Shaykh Muhyiddin-i 'Abdul Qadiri

Al-Jiliyyi'l mash-huri fardu zamanahi

Shaykh u'sh shuyukhi bi-batinin wa bi-zahiri

Ghawth u'l bilaadi wa Ghaythuha wa Mughithuha

'An idhn Sayyidi-hi'l Malik-i'l Qahiri

Tawdush-shari'a wa't tariqa wa'l hudaa

Bahru'l Haqiq'a'l Khadmi'z zakhiri

(Ad-Durr u'l Manzum li-Dhawi'l Uqul wa'l Fuhum, p. 240)

For the sake of his (The Prophet's) grandson, his descendant,

The Reviver of the faith, Shaykh 'Abdul Qadir

The famous Jilani, unmatched in his time

The master of the spiritual masters, hidden as well as manifest

The helper of the country and its refreshing rain and succour

With the permission of his Lord, Allah, who is The King, The Supreme

A towering peak of sacred law, the spiritual path and guidance

A vast overflowing ocean of spiritual realities

Next we come to Shaykh 'Afif ud-din al-Yafi i al-Yamani *Rahmatullahi 'alayh* who overflows in superlative praise of the Shaykh in his book entitled *Ta'rikh* (History).

He has perhaps identified his main quality as the ‘*abid* (worshipper) of Allah, that is why he begins with the word ‘*abduka* (Your servant, O Allah).

‘*abduka fawqa’l ma’ali rutbatan*
wa lahu’l mahasinu wa’l fakhar al-afkharu
wa lahu’l haqaiqu wa’t taraiqu fi’l mada
wa lahu’l ma’arifu ka’l kawakibi tazharu
wa lahu’l fadailu wa’l makarimu wa’n nida
wa lahu’l manaqibu fi’l mahafili tunsharu
wa lahu’t taqaddumu wa’l ma’ali fi’l ‘alaa
wa lahu’l maratibu fi’l nihayati takthuru
ghawthu’l waraa gaithu’l nada nuru’l huda
badr u’d duja shams u’d duha bal anwaru
qata’al ‘uluma ma’al ‘uqli fa-asbahat
atwaruha min dunihu tatahayyaru
ma fee ‘ulahu maqalatun li-mukhalifin
fa-masailu’l ijma’i feehi tusattaru

Your servant is above the highest heights in rank

and his are all the virtues and the finest glory

The realities and the paths are his to the fullest extent

and the intimate forms of knowledge shine for him like stars

His are all the merits, the graces and the call

and in his gatherings, his marvels are renowned

Preeminence is his and the high points in nobility

and many are his degrees in ultimate achievement

The helper of mankind, the rain of generosity, the light of guidance

the full moon of the night, the sun of the fore-noon – nay, even brighter

He traversed all the sciences with the faculties of reason

so their mountain peaks are in confusion far below him

No one can bring an argument, disputing his high standing

for consensus of opinion on the matter has duly been recorded

(Transliteration and translation by Shaykh Muhtar Holland, in *Qala’id al-Jawahir*, p.

552). ???

Let us conclude the recitation of the poetry in Arabic with a very popular chorus of an anonymous *Qasida* in the Diwan of *Tariqatu’l Qadiriyya*.

Bi Rasulillahi wa’l Jilan

Wa Rijaalin min Bani Adnan

Salaku fee Manhaj i'r Rahman
Bi Rasulillahi wa'l Jilan.
 For the sake of the Beloved Prophet and Shaykh Jilani
 And those in the tribe of Adnan
 They have treading the Path of the Merciful Lord
 For the sake of the Beloved Prophet and Shaykh Jilani.
 (O Allah hear our prayers)

Next, let us savour the following four lines in the Indonesian language from Shaykh Hamzah Fansuri, *Rahmatullahi 'alayh*, as given by Prof. Sayyad Muhammad Naquib al-'Attas in Some Aspects of Sufism as Understood and Practiced Among the Malays, p. 22.

Hamzah nin asalnya Fansuri
Mendapat wujud ditanah Shahar Nawi
Beroleh Khilafat ilmu yang ali
Daripada Abdul Qadir Sayyid Jilani
 I Hamzah who am of Fansur a son
 At Shahar Nawi my being have won
 The knowledge sublime I acquired from one
 Called Abd'al-Qadir Sayyad of Jilan.

This is the opening couplet of a Turkish poem on the internet web-site Tarikat-i Aliyye-i Rifaiyye.

Medhi mumkin olmadı Sultan Abdulkadir'in
Gun gibi bak asikar burhani Abdulkadir'in
 It is impossible to adequately praise Shaykh 'Abd'al-Qadir
 As clear as daylight is the Proof of Shaykh 'Abd'al-Qadir

Now we come to the translation of the *abyaat* (couples) of *Sultan al 'Arifin* Sultan Bahu, *Rahmatullahi 'alayh* in Champay Dhee Bootee (The Jasmine Plant, p. 33), a classic in *kalaamu'l ma'rifa* in the Punjabi language.

Taalib Ghawthu'l A'zam waalay
Shaalaa kadhay na howan paandhay hu
Jendhay andhar 'ishq dhee rattee
Rayn sadha kur landhay hu
Jenun shawq dha howay
Lay khushyaan nit aandhay hu

Dhono jahan naseeb tunhandhay Bahu
Jehray zaati alam kamaandhay hu
 Followers of the *Gawth al-A'zam*:
 Would God, they are never ill!
 Those who have one grain of loving,
 Ever are in pang and chill.
 Lured by chances of a meeting
 Hopeful in their joyous drill
 Lucky in both worlds are Bahu!
 Lovers who gain Allah's Will.
 (Translation by Maqbool Elahi, The Abyat of Sultan Bahu, p 103)

There is so much *manqabat* on the *Ghawth al-A'zam* (*Radi Allahu 'ta'ala Anhu*) that it is not possible to do justice to it all. But perhaps we can get the blessings of the opening quatrain of this “Salaam” (Salutations) on him by an anonymous poet.

Abu Salih kay ghar may woh Ghawth-e-zamaan
Laa-aye tashrif woh hadiye ins-o-jaan
Warith-e anbiyaa shaahe kawno makaan
Jaane iman awr nur-e jaan-e-jahaan

Ghawth-e A'zam ki hurmat pay lakhon salaam
Qutb-e-'alam ki nusrat pay lakhon salaam
 In the house of Abu Salih arrived
 The Spiritual Helper of the age, the guide for humans and jinns
 The inheritor of the Prophets, the prince of the planets
 The life of faith and the light of the soul of existence
 A million salutations in honour of the greatest saint
 A million salutations to the help of the spiritual pillar of the world.

It is fitting to conclude this section with an appreciation of at least some of the *manqabat* of *A'la Hadrat* Imam Ahmad Raza Khan, *Rahmatullahi 'alayh* on the *Ghawth a'l A'zam*. Some of these *manqabat* are so popular that they are recited in all the *majalis* (spiritual gatherings). The opening verses of one of these *manqabat* are:

Tu hay wo Ghawth kay har Ghawth hay shayda teraa
Tu hay wo Ghayth kay har Ghayth hay pyasa teraa

You are the spiritual helper for whom every spiritual helper melts in admiration
 You are the refreshing rain for whom every rain-shower thirsts

Finally, let us benefit from the *Salaams* of Imam Ahmad Raza Khan(*Radi Allahu ta'ala anhu*). He composed *Salaams* on the Beloved Prophet Muhammad (*Salla Allahu 'alayhi wa Sallam*) in which after profuse salutations on the Beloved Prophet (*Salla Allahu 'alayhi wa Sallam*), he also sent *salaams* on the *Ahl al-Bayt* and the *Sahaba* (*Radi Allahu ta'ala 'Anhum*), as well as on the Imams of *madh-hab*, the *awliya* Allah and the *salihin* (the pious), *Rahmatullahi 'alayhim ajma'een*.

Consider just two verses from *A'la Hadrat* on the *Ghawth al A'zam* to appreciate his love for the Shaykh.

*Ghawth al A'zam Imam ut tuqaa wan-nuqaa
Jalwa-aye Shaanay Qudrat pay lakhon salaam*

*Jis ke minbar banay gardanay awliya
Us qadam ki karamat pay lakhon salaam*

(*Hadaaiq-i-Bakhshish*, p 149)

Ghawth al A'zam Imam of the saints and the pious
A million salutations on him who was pure by nature

The one for whom the necks of saints became a pulpit
A million salutations on the miracle of his feet

Tazkiratu'l awliya (the dhikr of the friends of Allah) is truly unending. May Allah (*Subhanahu wa Ta'ala*) forgive us and give us the *hidaya* (guidance) to live Islam according to the Qur'an al-Kareem and the lifestyle of the Beloved Prophet Muhammad (*Salla Allahu ta'ala 'alayhi wa Sallam*) as explained and exemplified by *Ghawth al A'zam* Shaykh 'Abdul Qadir Jilani (*Radi Allahu 'ta'ala Anhu*), *Aameen Yaa Rabbal 'Aalamin*.

*Yaa Hayyu Yaa Hayyu Yaa Qayyum
Yaa Hayyu Yaa Hayyu Yaa Qayyum*

1414 A.H, 1993 C.E, Toronto.
Augmented, 1422 A.H, 2001 C.E, Toronto.

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(Above articles courtesy of Iqra.net)

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Shaykhs Life and Titles

The Shaykh's Life in Baghdad

Through the mists of legend surrounding the life of Shaykh 'Abd al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*, it is possible to discern the outlines of the following biographical sketch:

In A.H. 488, at the age of eighteen, he left his native province to become a student in the great capital city of Baghdad, the hub of political, commercial and cultural activity, and the center of religious learning in the world of Islam. After studying traditional sciences under such teachers as the prominent Hanbali jurist [faqiih], Abuu Sa'd 'Ali al-Mukharimi, he encountered a more spiritually oriented instructor in the saintly person of Abu'l-Khair Hammad ad-Dabbas.

Then, instead of embarking on his own professorial career, he abandoned the city and spent twenty-five years as a wanderer in the desert regions of 'Iraq. He was over fifty years old by the time he returned to Baghdad, in A.H. 521/1127 C.E., and began to preach in public. His hearers were profoundly affected by the style and content of his lectures, and his reputation grew and spread through all sections of society. He moved into the school [madrasa] belonging to his old teacher al-Mukharimi, but the premises eventually proved inadequate.

In A.H. 528, pious donations were applied to the construction of a residence and guesthouse [ribaat], capable of housing the Shaykh and his large family, as well as providing accommodation for his pupils and space for those who came from far and wide to attend his regular sessions [majaalis].

He lived to a ripe old age, and continued his work until his very last breath, as we know from the accounts of his final moments recorded in the Addendum to Revelations of the Unseen.

In the words of Shaykh Muzaffer Ozak Efendi: "The venerable 'Abd al-Qadir al-Jilani (*Radi Allahu ta'ala anhu*) passed on to the Realm of

Divine Beauty in A.H. 561/1166 C.E., and his blessed mausoleum in Baghdad is still a place of pious visitation. He is noted for his extraordinary spiritual experiences and exploits, as well as his memorable sayings and wise teachings. It is rightly said of him that 'he was born in love, grew in perfection, and met his Lord in the perfection of love.' May the All-Glorious Lord bring us in contact with his lofty spiritual influence!"

The Shaykh's Names and Titles

A rich store of information about the author of these discourses and Sufficient Provision for Seekers of the Path of Truth is conveniently available, to those familiar with the religious and spiritual tradition of Islam, in his names, his surnames, and the many titles conferred upon him by his devoted followers. It is not unusual for these to take up several lines in an Arabic manuscript, but let us start with the short form of the author's name as it appears on the cover and title page of these books.

Shaykh

A term applied throughout the Islamic world to respected persons of recognized seniority in learning, experience and wisdom. Its basic meaning in Arabic is "an elder; a man over fifty years of age. (The spellings Sheikh and Shaykh may also be encountered in English language publications.)

'Abd'al-Qadir

This is the author's personal name, meaning "Servant [or Slave] of the All-Powerful." (The form 'Abdul Qadir, which the reader may come across elsewhere, is simply an alternative transliteration of the Arabic spelling.) It has always been a common practice, in the Muslim community, to give a male child a name in which 'Abd is prefixed to one of the Names of Allah.

Al-Jilani

A surname ending in -i will often indicate the bearer's place of birth. Shaykh 'Abd al-Qadir was born in the Iranian district of Gilan, south of the Caspian Sea, in A.H. 470/1077-8 C.E. (In some texts, the Persian spelling Gilani is used instead of the arabicized form al-Jilani. The abbreviated form al-Jili, which may also be encountered, should not be confused with the surname of the venerable 'Abd al-Karim al-Jili, author of the celebrated work al-Insan al-Kamil, who came from Jil in the district of Baghdad) . Let us now consider a slightly longer version of the Shaykh's name, as it

occurs near the beginning of Al-Fath ar-Rabbani [The Sublime Revelation]: Sayyiduna 'sh-Shaykh Muhiyu'd-Din Abu Muhammad 'Abd al-Qadir (*Radi allahu ta'ala 'anhu*).

Sayyidunaa 'ash-Shaykh

"Our Master, the Shaykh." A writer who regards himself as a Qadiri, a devoted follower of Shaykh 'Abd al-Qadir, will generally refer to the latter as-Sayyiduna [our Master], or Sayyidii [my Master].

Muhiyud-Din

"Reviver of the Religion." It is widely acknowledged by historians, non-Muslim as well as Muslim, that Shaykh 'Abd al-Qadir displayed great courage in reaffirming the traditional teachings of Islaam, in an era when sectarianism was rife, and when materialistic and rationalistic tendencies were predominant in all sections of society. In matters of Islamic jurisprudence [fiqh] and theology [kalaam], he adhered quite strictly to the highly "orthodox" school of Imaam Ahmad ibn Hanbal.

Abu Muhammad

"Father of Muhammad." In the Arabic system of nomenclature, a man's surnames usually include the name of his first-born son, with the prefix Abuu [Father of-].

Radi allahu ta'ala 'anhu

"May Allah be well pleased with him!" This benediction is the one customarily pronounced—and spelled out—in writing after mentioning the name of a Companion of the Most Beloved Prophet (Allah bless him and give him peace). The preference for this particular invocation is yet another mark of the extraordinary status held by Shaykh 'Abd al-Qadir in the eyes of his devoted followers.

Finally, we must note some important elements contained within this even longer version: al-Ghawth al-A'zam Sultan al-Awliya' Sayyiduna 'sh-Shaykh Muhiyi'd-Din 'Abd al-Qadir al-Jilani al-Hasani al-Husayni (*Radi allahu ta'ala 'anhu*).

Al-Ghawth al-A'zam

"The Supreme Helper" (or, "The Mightiest Succor"). Ghawth is an Arabic word meaning:

- (1) A cry for aid or succor.
- (2) Aid, help, succor; deliverance from adversity.
- (3) The chief of the Saints, who is empowered by Allah to bring succor to suffering humanity, in response to His creatures' cry for help in times of extreme adversity.

Sultan al-Awliya'

"The Sultan of the Saints." This reinforces the preceding title, emphasizing the supremacy of the Ghawth above all other orders of sanctity.

al-Hasani al-Husayni

"The descendant of both al-Hasan and al-Husayn, the grandsons of the Most Beloved Prophet (Allah bless him and give him peace)." To quote the Turkish author, Shaykh Muzaffer Ozak Efendi (may Allaah bestow His mercy upon him): "The lineage of Shaykh 'Abd al-Qadir is known as the Chain of Gold, since both his parents were descendants of the Most Beloved Messenger (Allah bless him and give him peace). His noble

father, 'Abdullah, traced his descent by way of Imam Hasan, while his revered mother, Umm al-Khair, traced hers through Imam Husayn." As for the many other surnames, titles and honorific appellations that have been conferred upon Shaykh 'Abd al-Qadir al-Jilani, it may suffice at this point to mention al-Baz al-Ashhab [The Gray Falcon].